xvui. But though this hypothesis be purely atheistical, that makes Love, which is supposed to be the original Deity, to have itself sprung at first from an egg of the night; and, consequently, that all deity was the creature or offspring of matter and chaos, or dark fortuitous nature ; yet Aristotle somewhere conceives, that not only Parmenides, but also Hesiod, and some others, who did in like manner make Love the supreme deity, and derive all things from Love and Chaos, were to be exempted out of the number of those Atheistic Materialists before described; forasmuch as they seemed to understand by love, **an** active principle and cause of motion in the universe ; which, therefore, could not spring from an egg of the night, nor be the creature of matter, but must needs be something independent on it, and in order of nature before it ; *viroirr«tiactc S' &v

TIC, HotoSov irpcJrov fyfrifcrai TO TOCOVTOV, icqtv it TIC «AAcKr> Tti *rt *E>m6vfJLLaV)* Iv *roiq ovcriv WYIKZV* oJc c?jt>)(^ otov iS^c* Kat "yap *ovrog KaratjKwa^v r^v* rot*

*narrow /*sv *v^fiarra, %&»;* **ylwr'*** *avrctg* ***linn****

roig ov<riv wrapav *nvd*

» l/\

ty **ı** ***f*** ***t*** **ı**

0W€£;a ra *Trpaypara.* TOVTOI/C jucv w*/ wwv j^^ij ocai'*</*a<

X€pt TOW TtC 7Tp6>rOC, ^€<JTCa *KptVMV* V0T€pOP* OnC WOtlkl

suspect, that Hesiod, and if there be any other

[a] Arisiot Melapbys. Jib. *L* ca|). iv. p. 267.